BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVI. No. 16

APRIL 18, 1929

New Series
Vol. XVII. No. 16

We Speak with Restraint

AN EDITORIAL

Golden Essence

LUCY M. THRUSTON

Educational Task of Church

LEVINUS K. PAINTER

A Dream to be Realized

HENRY T. HODGKIN

Quakers in Action

BOOK REVIEW

Pacific School of Religion Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

OBSERVE ANNUAL RURAL LIFE SUNDAY

"What a vital thing to do! Should the Government of the United States, the governments of the several states, and colleges and schools and farm organizations unite with the churches in keeping an annual 'Rural Life Sunday,' no one can estimate the results of such observance," said Dr. C. J. Galpin of the United States Department of Agriculture when he heard of the action of the Home Missions Council. This action was the passing of the following resolution: "Resolved, That the Home Missions Council approve the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter in each year as 'Rural Life Sunday,' this to be done in such ways and by such means as the various church organizations and local conditions permit." Suggested ways of observing Rural Life Sunday include special prayers, sermons, addresses to Sunday Schools, debates for Young People's Societies, special services for farm organizations, and rural life plays and pageants. Write the Board of Home Missions, 101 South Eighth Street, Richmond, Indiana, for further information regarding these suggested programs.

MEXICAN EVANGELICALS PLAN FOR CONGRESS

The Evangelical forces in Mexico have just devoted a week to the reception and entertainment of a delegation from Cuba which came to discuss with them the plans and program for the Evangelical Congress to meet in Havana, June 20-30, 1929. One thousand eight hundred, among whom were representatives from all the Christian churches of the City of Mexico and from various churches of the interior, were present. Dr. Jose Marcial Dorado and Rev. Ricardo B. Barrios, both of Cuba, united with their hosts in a discussion of the themes to be considered at Havana. Such themes as Solidarity, Literature, Ministerial, Culture, Religious Education, Attitude of the Church in the Community, and Work Among Indigenous Races were discussed fully and interestingly. The spirit of cooperation and fraternity shown in all the meetings was splendid. As a result of this campaign, the Cuban delegation was advised that Mexico would send 47 delegates to Havana in June instead of the 35 assigned to her, and that representatives from some of the women's organizations would go also. Undoubtedly, a new period of enthusiastic cooperation among the Christian workers of Mexico is rapidly developing.

Ruskin Said—

"Show me what a man reads, and I will tell you what kind of a man he is."

What Friendly Literature Do You Read?

Pen Journeys to Palestine Villages	$ .15
The History of Friends Work in Palestine	.15
Twenty-five Years in East Africa	.15
The Friendly Way Series	.20
Sakina	
An Hour's Notice	
Peasant Life in Palestine	
Child Life in Kavirondo	
Mexican Child Life	
Friends World Friendship Lessons— Primary, Junior, Intermediate—each	.50
The 1927-28 Annual Board Report— Reduced to	.10

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, IND.

POPULARIZING THE PEOPLE'S LOBBY

The People's Lobby, recently established in Washington, D. C., has adopted the slogan "To Fight for the People—We Get and Give the Facts." It is endorsed by a number of educators, labor leaders and others. Calling attention to the fact that workers, farmers, bankers, manufacturers, lawyers, and other groups of people have their organizations to protect their economic rights and advocate legislation in their interest, the officers of The People's Lobby appeal to consumers to support it as the only organization at the National Capital working for their interests. The immediate program of the lobby is: (1) to seek an increase in the federal surtaxes and estate taxes and the reduction of or the repeal of taxes on consumption—for example, customs duties and internal revenue taxes; (2) to advocate the creation of a federal relief board for children who suffer because their parents are unemployed or receive inadequate wages; (3) to advocate a publicly owned giant power system as the means of reducing the rates of electrical power charged to consumers; (4) to demand a congressional investigation of our relation with Nicaragua; (5) to obtain a public record of concessions which American businesses have obtained abroad, because "these concessions located throughout the world are a constant source of friction and ill feeling if obtained by devious methods or sharp practices . . ." and because "they should be a public record as are franchises and charters for the operation of public utilities, and similar undertakings, in the United States;" (6) to advocate an agreement among international investment bankers upon a policy with respect to loans to foreign governments and foreigners; (7) to bring about an international conference on the distribution of the world's raw materials. Representatives of the lobby present arguments at hearings and before government officials, prepare and circulate briefs, bulletins, folders, pamphlets, organize meetings, issue new stories, urge people to write their representatives and carry on personal lobbying with members of Congress.

PROMOTING BIBLE DISTRIBUTION IN ITALY

To those who have watched events in Italy, and particularly the work of the Roman Catholic Church, such figures of the past year's distribution of Scriptures in Italy as given in the annual report of the Scripture Gift Mission, are cause for rejoicing. The opposition has been unceasing, and by public denunciation in the churches, and the public press as well as by personal influence in household visitation, the priests have done all they can to hinder the work. The regular distributors have done good work, and there has been a large number of requests from strangers who have heard of the Scripture Gift Mission, for copies for themselves and to pass on to others. In some places the people are awakening to their right to think for themselves, and the anti-Protestant attacks and tirades of the priests have roused them to read the Bible to find out the truth.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 16. | APRIL 18, 1929 | New Series Vol. XVII. No. 16.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

We Speak with Restraint

WE RISE to offer a few remarks on prohibition enforcement and ask the prayers of our readers that we may speak with Christian restraint. In season and out the insistent wail of the anti-prohibitionists has been that the Eighteenth Amendment can't be enforced. And because it can't be enforced it must be repealed. Otherwise, we shall break down all respect for law and usher in anarchy! Recently Congress passed the Jones act, which provides the possibility of long imprisonment terms for violation of the federal prohibition laws. This was something entirely different. Languishing indefinitely in a federal prison was another matter from paying a fine and returning quickly to bigger and better bootlegging. Consternation was general. The prison specter haunted the bootlegger and the prospect of seeing the law enforced alarmed the noisome nullifiers.

It was an emergency that must be met and this was how. A group of New York lawyers banded themselves together to defend persons charged with the violation of the Jones law, the purpose being to break down the new and stringent enforcement measure. Could anything be more despicable and insolent? And yet we are told that these are reputable men, giving themselves for a cause. What a cause!

Frankly put, just what are some of the principles (sic) of this cause so vigorously served by these apostles of liberty? They have been stated as follows: To support the 18th amendment is the part of bigots, zealots and fanatics. To deal with bootleggers is the part of liberality and is the way to develop a splendid citizenry! An official who raids a notorious wet and immoral roadhouse is a "snooper" and a "paid spy"; but a lawyer who organizes a clique to instruct juries not to convict the man who ran it is a modern Patrick Henry! For parents to exercise the old-fashioned virtues and discipline in the home is absolutely "not done," but to drink in front of the children and blame disrespect for law on prohibition is the very best example of modern parenthood! To ask the government to enforce the 18th amendment is "singling out one amendment at the expense of the others," but to single out the 18th amendment for open disobedience is commendable and proper! For a legislator to vote for law enforcement is to be "dominated by the lash of fanatics"; but to work for the return of the organized liquor traffic which was notoriously the master of government and politics is the patriotic duty of every freeborn American!

In keeping with these tenets so brazenly assumed, the wet press makes the most of every unfortunate incident in connection with attempts to enforce the law. Columns upon columns of sob stories are published concerning law violators who are pictured as martyrs on the altar of liberty. When the law is successfully flouted, the wets express contempt for it because it can't be enforced. When it begins to take hold and function, they cry tyranny and fanaticism and denounce the enforcers.

Not many days ago, Rayner W. Kelsey, of the Haverford College Faculty, was stirred with indignation over a characteristic editorial in the Philadelphia *Public Ledger*, to which he sent the following letter, which we regard as a model of cogent protest:

As a long-time reader of the *Public Ledger* I wish to protest against your editorial of March 30th entitled, "A Growing Revolt," in which you suggest that "a widespread revolt may be brewing against extreme penalties for liquor-law violations and shootings by Dry Forces."

I wish to point out that the "growing revolt" is not a spontaneous outburst. It was instigated years ago and has been constantly abetted by anti-prohibition organizations and publications. Three years ago a wet magazine said editorially: "The Wets are wholly unable to agitate effectively for the modification of prohibition except by disobeying the law or conniving at its disobedience." (*New Republic*, N. Y., May 25, 1926, pp. 317-318.) A few days ago Carlisle Bargeron said in a report to the Washington *Post:* "Publicly, they [the Wets] would not dare to challenge Mr. Hoover's proposition that, while Prohibition is the law, it should be obeyed. Privately, they say that if this is done generally, so much so as to remove the lawlessness now prevailing, Prohibition will never be repealed."

I like this because it is frank—as the opposition to Prohibition often is not. Here are open admissions that if Prohibition once has a fair trial it will be so successful that the people will demand its continuance. Hence the program of the Wets: rouse the people against enforcement; then emphasize the terrible state of lawlessness; finally, cry out against all measures for more stringent enforcement.

Of course, there are unfortunate happenings, which we all deplore, in the age-long fight against all manner of organized lawlessness. Yet this is a thing that works both ways. Many dry agents have been killed in action. They were servants of the government risking their lives in the performance of a sworn duty. Are they not as deserving of an editorial word as the habitual bootleggers, armed to resist the law? Or does the direction of your sympathy indicate a desire to encourage "the growing revolt?"

The *Ledger* supported Mr. Hoover in the recent campaign knowing that he and his party (in the platform) were pledged

to the "observance and vigorous enforcement of the Eighteenth Amendment. I truly hope you will not adopt an editorial policy that will give aid and comfort to those who are now working feverishly to block in advance Mr. Hoover's effort to redeem his pledge.

In the stifling murk of all this barrage on the part of the nullifiers there are a few things always to be remembered. First and foremost is this: despite all loose talk to the contrary, the great majority of the American people are committed strongly to prohibition. They are not crying from the housetops about it, but they are law-abiding citizens and have no use for the stuff. It is an affront to our citizenship to insinuate otherwise. The hue and cry about liberty is therefore a false issue. Society has simply taken the legal means at hand to protect itself and to conserve the highest purposes of group relationships. It isn't a question of liberty or tyranny, but one of unrestrained impudence or personal restraint for the common good. For good citizens the restraint is voluntary; for bad citizens it must be enforced. That's why law has existed in the past—that's why it exists now. The question before the house is whether a willful minority, made up of bootleggers and personal liberty anarchists, shall be allowed to bulldoze the United States government and flout the forces of sobriety and decency, for their own nefarious ends. We have due respect, we trust, for the opinions of those who are conscientiously opposed to prohibition as a national policy. We have no respect for those who arrogantly and deliberately set about to break down the morale of government, and we have little more respect for people who are inclined to condone such conduct.

Amid all the messy, lachrymose plaints which fill the wet press these days, it is refreshing to find now and then a forthright utterance that calls the public back to a sense of sanity and reason. We found such the other day in an editorial, "Watchman, Tell Us of the Night," appearing in the *Christian Science Monitor*. "Not since the months immediately following the day when the national prohibition law became effective in the United States has there been more hopeful promise that in the end the power and supremacy of that law would be established," it began. We can hardly do better than conclude our restrained observations by reproducing a part of this editorial. After calling attention to the evident intention of President Hoover and those in authority to enforce the prohibition law by means of the agencies which now exist, the *Monitor* continues:

> In this view of the situation it is well to take a sane and sensible view of the matter under consideration. There has never been that popular disrespect for this law which many have freely imputed to the American people. All that is needed now is to let it be understood that the law will be enforced without fear or favor and that the penalties provided will unfailingly be imposed. Whatever disrespect has been shown for the law is traceable to the false assumption that the law itself is impotent and that its administrators are vulnerable or negligent. Among those who have offended by conspiring with the actual violators of the law are unnumbered American citizens who, it is fair to assume, will be quick to applaud and commend the enforcement of the law without partiality or favoritism.
>
> There are still other offenders, many of them aliens without legal status in their communities, who have presumed, perhaps ignorantly, that the law is not supposed to be enforced. Their transgressions have been abetted, no doubt, by those who should regard more sacredly their duties as citizens. All that these strangers need is to learn, by observation or by bitter experience, that the law can be and will be enforced. Then they will abandon the lawless traffic.
>
> In fancy one who listens perchance will catch the note of interested inquiry which rises from the hearts of millions of American men and women in this hopeful hour: "Watchman, tell us of the night." There must come, now or soon, the reassuring word that all is well. Not for long can it be said that a free people, measurably enlightened, can be deceived and their solemn edict ignored by a minority. It is a fair assumption that an overwhelming majority of the voters of the United States favor law enforcement. They may not be as vocal or assertive as the minority opposed, but they are none the less in a position to prevent the repeal or serious modification of the law. Even those who have convinced themselves that a law which cannot be enforced should be repealed will be among the first to commend a show of strength that will gain for the law the respect they will gladly accord to it.

Educational Task of the Church

By LEVINUS K. PAINTER

IS RELIGIOUS education a passing fad or is it a rediscovery? Vital religion lives by being passed on from generation to generation, a glowing, lighted torch. But how is it passed on? Much of our present Old Testament came into existence primarily for purposes of instruction in the religion of the fathers. "And thou shalt teach (these words) diligently unto thy children." (Deut. 6:6.) The solidarity of the Hebrew social order and religious institutions was due through the centuries in no small measure to the careful instruction of youth in the religion of their fathers.

Jesus came to show us what God was like, but among men he was a teacher. "Rabbi," they called him and the name fitted his method of work. In our own generation we have brushed aside the dim shadows of centuries and have tried to rediscover Jesus as he walked among men. Religious education at its best is but the attempt to adapt the teaching methods of Jesus to our modern life, using as an aid all the help that recent pedagogical experiment and psychological research have to offer.

But to say that the approach of religious education is new or unwarranted is to disregard the significant movements of religious history. Christianity won its way in the ancient pagan world through a teaching ministry. Before converts were accepted into the full fellowship of the Christian community they had to pass through three stages of catechetical schools. Says Chrysostom, "Higher than every painter, higher than every sculptor, and than all other artists, do I regard him who is skilled in the art of forming the soul life of little children."

Down through the ages each great spiritual awakening has been rooted in an intellectual awakening on the part of a few choice souls and it has been followed by a wave of popular

religious teaching. Even the rise of the Quaker movement had its Robert Barclay. Very early George Fox urged the setting up of schools, which while not primarily teaching religious subjects, as a matter of fact rooted and grounded the pupils in the Quaker attitudes and approach to life—certainly a thoroughgoing, religious education.

Religion is not justified in using anything less than the best tools in the moulding of human personality. Recently a rather careful survey was made to discover the results of carefully trained leadership in religious education in local churches. The churches studied roughly separated into three classes: In those churches having Bible Schools without any trained leadership only 17 percent of the pupils were won for the Christian life and found a permanent place in the church. In the cases where there had been some slight effort to provide trained leadership, 26 percent of the children and young people were saved to the church. But in the situations where teachers had been carefully trained and directed in their work and where pastors had been careful to gather up and conserve results in training classes for church membership, 68 percent were saved for the church.

It is conceivable that the present day church has little more than begun to discover its teaching mission. The modern pastor cannot approach his task effectively unless he has some training as a teacher of religion. While men will always need inspiration through the spoken word, the ministry in the pulpit must be more distinctly a teaching ministry. Dorothy Canfield Fisher and other educators are opening up the possibilities of adult education. We have been emphasizing religious instruction for children and for young people, but there are multitudes of fine men and women in our churches whom we are not justified in depriving of the privilege of thinking through in the light of Jesus' teaching the many perplexing problems of modern life. This is the opportunity of the church.

We must constantly bear in mind that religious education is not so much the teaching of facts or of ideas, necessary as these are as tools, as it is to teach ideals and attitudes. The Vacation and Week Day Schools of religion have provided opportunity not alone for more fact instruction but the less hurried sessions have made possible the use of projects and life-centered materials in teaching. In this we are again but coming back to the methods used long ago by the Hebrew prophets. Either Isaiah or Ezekiel might well have written a treatise on the "Use of the Project Principle in Religious Instruction," for both used it frequently with effect.

It is inevitable that we will have to try some experiments and not all of them will succeed. But if the Christian community is to build foundations adequate to safely bear the superstructure of modern life, we must take far more seriously our task of bulwarking personality with the moral idealism and the spiritual outlook that enables us to live successfully.

Clintondale, N. Y.

Cherry Petals

Sun-kissed but twice or thrice, the petals fall
By breezes strewn upon the grassy sward;
So white and velvety, with one accord
They answer, singly, gravitation's call,
Their task completed, having loosed the ball
Where five of them protected, for reward
Of helping reproduce their kind, the cord
Of life that Nature weaves in looms so small.
To play a minor part on life's vast stage
Then decompose to blank oblivion?
Is that the end of petals free to fly?
A touch, that thrills their hearts, may men engage,
As flower to fruit must pass—the struggle won,
Faith finds and shares that fruit beyond the sky!

JOHN R. WEBB.

The Golden Essence

BY LUCY MEACHAM THRUSTON

THERE was a man in the old country who went about selling perfumes. It was part of his business, too, to collect them. He went up and down countries and looked down from hills upon fields of roses and acres of pinks. He saw the care and work given these flowers, the gathering of them and the bruising and distillation and at last the wonderful clear essence, like a spirit.

The man bought only what he could carry. He loved to take his pack to far away places and sell in little old towns and villages where there were few shops and most of the buying and selling was in the market places. When he got to such a place he would search out a quiet corner for a booth, put on the table a strip of linen so crudely woven from the flax that the color of the fibre was still in it and, if it were possible, he put upon that first of all a blue flower, like that of the flax itself. Then he would set out his perfumes and his bottles.

Odd shapes they were. He had picked them up here and there. Some were tall and thin, some fat and squat. Some had bits of corkwood fitted into their mouths, some bits of olive wood. The man handled all lovingly as he stood behind his booth, a twinkle in his eye.

He never hawked his wares. He got a corner of the market usually where the sun would strike upon his bottles, making them look like gold. Sometimes he opened one of the bottles and scattered a drop of fragrance about. The children loved him, as did the old people and young people, too.

Most of all in one little town the old pastor loved him. The church was on one side of the village square, the market on the other. The pastor would come across from his church to stop at the booth; the perfume vender would cross the square when his day's work was done and kneel in the church.

But once when the man came to that special town he found the pastor ill and the village all astir. The people had begun to rant about their beliefs, to tear the words of their Bibles all to pieces. Some said they didn't mean this or that, some said that what was meant for hundreds of years ago had nothing to do with them now, and many said they didn't know what to believe, so they would believe nothing at all.

The storm of it had made the old pastor ill. The perfume vender, when his first day's selling was done, went across to see the pastor and what passed between them no one knew. But when Sunday came the sexton stood at the church door and he said something to every man coming up the steps. They all turned, gaping, then hurrying, went into the market.

The booths there were all closed but one. And on its table there lay a breadth of gray linen with a blue flower upon it. Then the bottles, little, flat, tall, squat, but all filled with perfume—like molten gold.

And instead of the battered cashbox at one corner lay a Bible. The perfume vender opened the Bible when the crowd pressed about him and said something like this: You see on my table the perfume—he touched the bottles lovingly with one hand while he held the Bible in the other—and you see here in the Bible the perfume, the essence of many lives. Here are the distillations of flowers; here the distillations of the spirits of men. These grew in far fields and these lived in old days in old lands. The flowers give their fragrance to you, these men left their messages. The messages may have been left in varying vessels of word and time and age, as the perfume here is in different bottles, but it was always a testimony to the fact of God's nearness, his guidance, his love; his reaching for them and their reaching for him. His word must be spoken according to the need, the understanding of the age. But the spirit of it, the essence was always the same.

And now go home and read your Bibles.

Baltimore, Md.

A Dream to be Realized

By Henry T. Hodgkin

The following statement was read March 15 at Westtown at the opening session of Henry Hodgkin's first conference with American Friends regarding the scope and plans of the Friends School. Since frequent inquiries are made concerning the nature of the new educational enterprise, we are glad to present this paper to our readers.

FRIENDS in America have dreamed of a new school for social and religious study which may take its place not only in the life of the Society itself but, in course of time, make a unique contribution to the educational world in America, attracting students who have not hitherto found exactly what will best fit them for the highest service of their fellows. Very many needs are being met by the varied schools, universities, colleges and seminaries which are offering courses to the youth of the country. Is there any justification for starting, however unpretentiously, yet another such?

The question may be answered in a purely sectarian way by saying that for Friends there is no adequate provision of the kind desired. Within the Society such a need has long been felt and the fact that Friends from different groups are now able to join hands in seeking to meet that need is full of significance. Little, if any, argument is needed to show what a useful service may be performed within the circle of Friends by the proposed school. If it can prepare men and women for better service in the Society itself, if it can give a Quaker outlook on life to all who come within its influence, if it can play a small part in producing a deeper sense of unity among Friends of all groups and shades of opinion it will justify its existence. This surely we have every right to hope and expect.

In accepting the call that was so kindly extended to me by Friends to take a hand in this creative enterprise, however, I did not limit my dreams even to this important service. To me it seemed from the very beginning that a door was being opened to a wider service. How soon that door is to be entered and in just what way, are matters I am well content to leave at this stage, concentrating to a large extent, if not entirely, on the problems of the Quaker community, and its service to the world. But the question as to whether that door will ever be entered is largely bound up with the nature of the dreams we dream for the school and the way in which we set about to realize them. For this reason, as well as for the immediate purpose of its service to Friends, I am putting some of these dreams into a concrete form, trying to share them with those who have been thinking longer and more deeply on the whole problem.

For the sake of clearness I propose to let my ideas cluster round four phrases, not in themselves wholly adequate but sufficiently so to serve as pegs for the rest. These phrases are: a haven of rest; a school of the prophets; a laboratory of ideas; a fellowship round Christ. Let us take them seriatim.

A HAVEN OF REST

Is this a strange idea to begin on when we are talking of the busy life of college taking very seriously its task of preparing men and women for great service in a needy world? Perhaps, and yet I cannot get away from the idea that it is perhaps the most needed and maybe the most distinctive thing about our common venture. Living in a world where work and play are alike carried on under a sense of perpetual pressure, is there any need, in preparing men for service therein, much greater than the need for peace—the deep quiet of spirit wherein our roots go down into the spiritual subsoil and we find ourselves more truly in finding God? It may be assumed that the men and women who come to the school have had some religious experience, enough to make them want to serve their fellow men. But for many this will still have to meet many attacks and challenges from within and from without. There will be some with "unresolved complexes," some who are carried forward by the urge of a home environment or an early and perhaps precocious experience that cannot last indefinitely. There will be some whose religion has grown from a manifestly imperfect presentation of truth which our larger study of the world and of scientific thought will discredit, leaving them stranded and without a message or shutting their minds against new truths which seem to threaten the soul's peace. For all such, and indeed for any, who seek to serve their fellows in these days, there is need of time.

The spiritual processes and indeed the intellectual ones, too, cannot be unduly hastened without serious loss. There is a time for rapid work and quick decisions; there is also a time for allowing the great silent forces of God and Nature do their own work in their own way. As I see the new school I see it as a place where the exigencies of college courses, the call of the world's need, the excitements of social life must be as it were set in a pool of quiet nor allowed to create any atmosphere of rush. We have, as Friends, something to offer in this field which the world expects of us. They do not always find it. Our business, our games, even our service for humanity tend to take on the habits of the world in which we live and before we know where we are we are being swept forward into a tide that tosses us at its will. Can our school preserve a place of quiet for students and staff alike? Can it do this without any unreality, any loss of the sense of a world's need, any repression of the instincts and enthusiasms of the young? By the answer we will give to this question in the working out of our dream will, I fancy, our enterprise stand or fall in the eyes of many who look longingly to Friends for the word of inner peace in this age of haste.

A SCHOOL OF THE PROPHETS

I have chosen this phrase for each of its words and for the combination of them. We want a school which shall, in every sense of the word, be a worthy one. To me as an Englishman coming to America there is a certain misgiving due to the fact that I do not know American education and that what I do know of it is not altogether reassuring. Is it not true that the desire to give some knowledge of many things has put in jeopardy the idea that the educated man must know one thing really well? May it be that the discipline of hard work is being lost under the specious plea that the student can only fruitfully study what he is really interested in? Is there a need for a standard of scholarship, a thoroughness of work that will require, for some of the students who come to us, a pretty severe self-discipline? In any case my dream is one of thoroughness along a few well chosen lines rather than a widely diffused teaching of many interesting topics; it is one of the joys discovered by each student as he plods on to get his "second wind" in the search for truth; it is one of a determined quest for truth which will not be satisfied with easy and partial answers.

Study of this type may not always be connected in our mind with prophetic inspiration. But life convinces me increasingly that the prophets we need today are those who have been through such a discipline. There never was a time when the philosophies of life were discussed

in such a popular way and made the background of such a wide field of literature—the novel, the pamphlet, the newspaper article and so forth, scarcely less than the scientific treatise. Modern science has served to bring a certain idea of the universe to every one's door. How are we to maintain faith in the modern world? A revivalism based on the repitition of ancient phrases or on vivid experiences that cannot be expressed in terms convincing to the modern mind will not long survive. It is to the prophet who has learned to think that we must look today. Prophecy is a God-given power to see into the heart of things. In our school we need to wait on God and we may expect the burning convictions that come out of visions of him and his eternal truth. But it is an integral part of my thought for the school that it shall also set up, within its own field, such a standard of thorough work that it may be known and respected in the world of education. The problem is how to develop sound scholarship so that it may strengthen and not diminish the sense of inspiration, how to create deep and dynamic convictions while preserving openness to new truth and a spirit of wide tolerance. If we can solve this problem we shall have a true school of the prophets. Nothing less is needed to fulfill the dream and to serve our day and generation.

A LABORATORY OF IDEAS

We enter upon our new task at a time when the world, and particularly the educational world, is seething with new ideas. Great new experiments are being tried out in human life—in the League of Nations, in Russia and China, in the field of industry and so forth. No school that plans to fit men for world service can be ignorant of these. Too long the preacher of religion has thought it enough to be absorbed in his message. It is time he learnt the lesson which the teacher is learning in these days—to begin with the study of the person to be taught. The laboratory method must be fearlessly applied to our religious work. What are men thinking about and interested in? Till that question is answered it is futile to present our Gospel to them. The point of contact is all important. Our enterprise is based upon Quaker tradition and grows out of a great word that came to Fox of the One who could "speak to his condition." It has been assumed that the Quaker meeting gives an opportunity for the preacher to feel in his inner spirit the "condition" of the fellow-worshippers and so utter what meets their deepest needs.

Modern education takes up this point and a Quaker school for religious education should be very eager to use the laboratory method, helping students to study the world in which they are to live, the various trends of thought that are shaping mankind, and to work out their own convictions in relation thereto. Moreover, there should be opportunity to test ideas in practice. When I use the above heading I am not thinking of a laboratory set aside in an academic building, but rather of the laboratory of life. Some opportunity should be found for the student to test out the ideas of the class room in practice. To do this is not easy, but it is nevertheless important. We need to welcome new ideas, to give them a fair chance, to test them by critical examination, never afraid of truth from any quarter; and we need to have fields in which such ideas can be applied so that we do not become merely academic in our discussion of them.

A FELLOWSHIP ROUND CHRIST

The school we are thinking of is to be a true fellowship among staff and students and between staff and students. It is to be a fellowship in the quest for a higher life, for no teacher is needed who will simply hand out his knowledge to the student from a separated platform. Of course, we need men and women on the staff who know what they are talking about, and who will be listened to with deference. But we need in all, the passion to know and live more truly. Such a fellowship should teach us all much of what is the problem of creating good will in the wider world. The school should create reconciling personalities who will derive from the smaller group convictions and experiences fitting them to serve large groups. The art of living is largely the art of living *together*. We have to learn that art in our common life so that we may be servants of the Society of Friends with its own problem of divisions, of the State with its varied racial and industrial grouping, of the world with its nations and races so often out of harmony with one another.

The centre of the fellowship is Christ. There is no figure today around which the world can be grouped as around Jesus whom so many acknowledge in fact while they repudiate what goes by his name. To help each one in the group to feel him as central, the saving and uniting personality, is a principle aim of the school as I see it. We assume a certain attitude to him on the part of teachers and students alike. What we want is to learn in fellowship more of what that implies for humanity in all its varied relationships. The sense of his actual presence may be greater or less for individual members of the group and at different times in his experience as a group. But the fact that he is made central in our thinking and that round him we can gather in reverence and love should be an ever more significant one in the life of the school and in the life of each member of it. It is this which will give purpose to the school as a whole and to each life it touches. Our highest moments should be those when we come nearest to Christ and when his spirit most truly moves us to acts of love and self renunciation, to overcome the inevitable frictions as our different personalities clash, to nerve to fresh endeavors in the fields of thought or action.

For me Christ means beauty—the deepening of our appreciation of literature, art and other avenues of human endeavor and above all of other persons in their hidden possibilities—the unrevealed beauties of lives that may seem unlovely. He means truth so that we can probe to the fullest any subject in his company, and the nearer we get to truth the more we know of him. He means goodness, holding before us always the standard of the good while calling us to think out and try out what it means in terms of our complex modern world. A fellowship round Christ is therefore a fellowship in the quest of beauty, truth and goodness—in an ever deepening appreciation of an entrance into the spiritual world. Perhaps the work for our school could not be expressed in any more fitting words than Tennyson's in his "In Memoriam:"

Let knowledge grow from more to more;
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before—
But vaster.

LONG BEACH ACTIVITIES

Easter Day services in the First Friends Church of Long Beach, California, were most helpful. At the first gray peep of dawn, the young people met with other young people of various local churches in a simple and sublime Easter Sunrise service, and as the morning sun burst forth it seemed to declare anew the Easter message, "Christ is risen." An Easter breakfast had been prepared by loving mothers in the church dining room and the young people participated in another meeting of fellowship and enjoyed a short program before the Sunday School hour.

The new pastor, Dr. Ernest W. Bysshe, who has been secured for one year following the resignation of Neal D. Newlin, gave an inspirational Easter message at 11 o'clock. He told of the ending of the victory so short lived, as claimed by the enemies of Jesus of Nazareth and stated, "What a glorious hope is ours. Because He lives, we also shall live. The confirmation of hope which that risen Lord gives is priceless to the heart of the Christian." The church music was well chosen and served a definite part in the effectiveness of the Easter Day service of worship.

A large and appreciative audience attended the Easter Pageant, "The Cross Triumphant," which was presented in the church in the evening under the efficient direction of Sylvia Wildman. Charles Ward, church organist, played special numbers with sympathetic feeling and fine musicianship. Amid the beautiful Easter decorations and lighted crosses about 25 young people enacted the beautiful story of the Risen Lord in a manner that created a profound spell over the audience with a vivid realization of the crucifixion and resurrection. Leading parts were taken by Helen Margaret Bewley, Emma Wilson, Fred Bewley, Rachel Reeve, Marion Elliott, Miriam Wilson, Beatrice Small, Amy Lou Wildman and LaVerne Hadley, Clifford Smith, Malcolm Small, and Glen Wille. The soft strains of the violin solo, "The Old Rugged Cross," beautifully rendered by Marjorie Wildman, seemed also to have its message, and the baritone solo by Seth Felt, the new choir director, added solemnity and beauty to the enactment of the pageant, which closed with the audience joining in singing the hymn, "The Risen Lord." The pastor expressed his profound appreciation of the sincere interest manifested by the young people of the church in the presentation of this impressive service.

WEST BRANCH ACTIVITIES

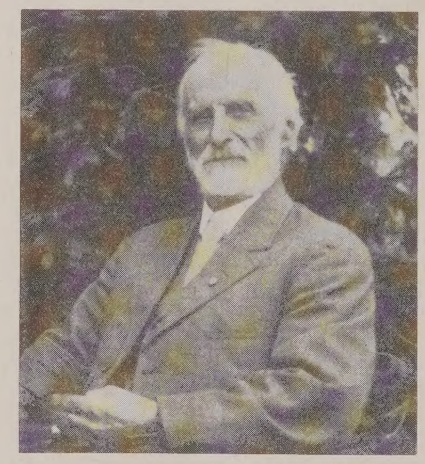
Monthly Meeting, held March 28, at West Branch, N. Y., was unusually well attended. Goldie Potter, Bertha Wyman and Esther Krumm were hostesses at the dinner. The April session will be held in the evening, and a committee of men, Barclay Wallace, George Wyman and Ellison Houser, will be responsible for the meal preceding. Plans were made for paying the proportion of the Yearly Meeting obligations, regularly once a month. Interest was expressed in the bulletins the pastor issues weekly, and several subscriptions were voluntarily offered to aid in the expense.

Mary Potter, sophomore at Oakwood School, Poughkeepsie, spent the Easter vacation at home. The Easter program was furnished entirely by the children. The music by the children's choir was an especially enjoyable feature of the service.

Valentine and Esther Vore Krumm motored to Unadilla to attend an evening of the special meetings being held there with the aid of Frank Dell's slide course, "What It Means to Be a Christian." The slides have been purchased by Butternuts Quarterly Meeting, and will be used in other parts of the quarter.

West Branch held its special Sunday meeting April 7, to take the place of the winter session of quarterly meeting. The separate meetings in Butternuts Quarter do not attempt to come together for this session, but each holds a special all-day session at home. This had been delayed at West Branch until sickness and road conditions no longer prevented a good attendance. Susan Sisson Jones spoke in the morning meeting. She had become acquainted with the West Branch community through a series of meetings she held here several years ago. After an enjoyable time of friendly intercourse during the intermission for lunch, Friends again met for worship, and Elizabeth Hazard, field secretary, brought a message. They are profiting by the inspiration and fellowship of the day spent together. Other visitors welcomed on that day were Wilbur L. and Esther Richards and son Charles, of Utica, with whom Mrs. Jones is spending a week, and Isaac Hazard and two younger children of Union Springs, N. Y.

THOMAS R. BAKER



To his many friends throughout New York Yearly Meeting, the death of Thomas R. Baker of Pittsford, New York, on February 28, 1929, came as a great shock. Though he had reached an age of over 88 years, he had maintained excellent health by temperate and careful living and his mind was as clear in his later years as when in middle age. His passing from this life to the life triumphant leaves a gap in the ranks of Friends in New York Yearly Meeting that will not soon be filled.

He was born in a log cabin on June 16, 1840, in the township of Macedon, Wayne County, New York, one of four sons of John and Elizabeth H. Baker, natives of Yorkshire, England. In 1850, the family moved from the log cabin into a beautiful cobblestone house which still stands on the old Baker homestead and is the home of Albert M. Baker, a grandson of John and Elizabeth Baker.

After being graduated from Macedon Center Academy, he taught school for several years and then feeling the desire for further preparation, he attended Eastman Business School at Poughkeepsie, N. Y., where he was later graduated.

On November 8, 1865, he married Lydia M. Hathaway, who died April 2, 1882. On October 25, 1883, he married Martha J. Bowerman of Wheatland, New York, who survives him; as do also two sisters, Mrs. Hannah H. Purdy and Mrs. Louisa B. Knight of Macedon, New York. To him through his second marriage were born five children, all of whom survive him; viz., Mabel L. and Anna M. Baker of Pittsford, Mrs. Edna E. Lang of Clifton Springs, Henry L. Baker of Niagara Falls, and Emmor H. Baker of Macedon.

Thomas R. Baker was an active Friend as is evidenced by the fact that he was treasurer of Farmington Monthly Meeting for 35 years, clerk of Farmington Quarterly Meeting for 32 years, and a member of the Permanent Board of New York Yearly Meeting for 39 years. He was always very punctual and rarely ever absent at meetings for worship or discipline.

Having been a teacher, Thomas Baker was intensely interested in education and in 1904 he was asked by the Yearly Meeting to become president of the board of trustees of Oakwood School, then located at Union Springs, New York. He continued as president of the board until 1919. Under his leadership, the school entered upon a more prosperous era and in 1920 was moved to Poughkeepsie, where it is now in a flourishing condition.

Thomas Baker was beloved of all ages and those who came in contact with him held him in high esteem because of his excellent poise, keen perception, ready wit and fascinating sociability. While he maintained these characteristics till his last sickness, he was conscious of his physical limitations due to his advanced age and would ask to be excused from arduous committee assignments and would suggest that some younger person be put in his place. The young people considered him as one of their own and he often attended their conferences.

His faith and confidence in his Lord and Master were beautifully complete, and while having many outside interests, his first love was the cause of Christ through the agency of Friends.

A host of friends, both young and old, will greatly miss his cheery greeting and smile, his kind thoughtfulness and helpful suggestions.

TRAVEL FOR CULTURE

Party now forming for Europe, mostly Friends. Visit England, Holland, Belgium, Germany, Switzerland, Italy and France—all for $748.00, ocean travel included. Sailing June 22. Write Whittier College Travel Service, Whittier, Cal.

Hiking in Palestine

By Merrill L. Hiatt

The following letter was written by Merrill Hiatt, a teacher in the Friends Mission School, at Ram Allah, Palestine, to his parents, J. Edgar Hiatt and wife, of Washington, D. C., recounting one of the many interesting experiences he is having in the Holy Land.

WHAT a fine year this has been! I shall certainly look back upon it as one of the gems of my life.

It has been a real task to teach the boys here to think for themselves and not to rely upon someone else to do their work for them. I feel that I have had some success, but there is still much to be done.

Saturday morning 20 of us (17 boys and 3 teachers) started out for a week-end hike. We left Ram Allah by bus for Jerusalem and from there started our walk out over the fine hills and pleasant valleys of Palestine. We stopped at noon and ate our lunch, had about an hour for a siesta, and then went on, arriving at Mar Savva, a Greek Orthodox Monastery, shortly after 2 o'clock. These monasteries are always situated in very isolated places, far from any of the so-called temptations of the outside world. Mar Savva is located on the side of a deep and very narrow ravine. It is very old, having been begun about 600 A. D., by St. Savva. We had our late afternoon meal there—the monks fed us about 3:30. The meal consisted of some sort of rice with a great amount of water in it, bread and olives. Some meal! We spent the rest of the afternoon looking around the place, and indeed there were some very fascinating but improbable stories connected with it.

At 5 o'clock we went to our room and there spent the evening. The room consisted of a raised platform about eight inches high, on both sides of a central aisle. This was covered with a thin straw mattress, and there we were to sleep. We amused ourselves by playing games until about 8 o'clock, and then went to bed. At 12 o'clock the bells in the town began to ring, and this kept up for several minutes. The loud peals of the bells wafted through the deathly stillness of the night, echoed and reechoed against those great rock cliffs until one could almost imagine they were marking the end of the world. They ceased for a time, but at 2 o'clock they began again and lasted somewhat longer than the first time. They were calling the monks to prayer, and so from 2 to 4 o'clock there was a continual chanting and praying and reading that created a very monotonous and weird noise throughout the monastery. At 4 o'clock there was a knock at our door and a monk informed us that church was ready. Some of the boys went, but I didn't. However, I could hear one of the priests giving a sermon in very emphatic tones. Shortly after 6 o'clock we were called to breakfast, which consisted of Arabic coffee and dates.

It is difficult to imagine what an isolated spot the monastery is in. The ravine itself is entirely of rock, with a few weeds sprouting here and there. In the morning as we looked down into it —some 100 feet or more—we saw jackals running to and fro looking for food. It was a thrilling experience. It was one I'm afraid Mother will never have, however, since "women taught man to sin," and being "the source of great temptation to man," are not allowed within the walls. There is a town high on a hill outside of the walls, however, where women may stay if they happen to be in the party.

At 7:30 in the morning we pushed on through the ravines, over the mountains, once in a while seeing a Bedouin encampment. About 10 o'clock we reached the top of the great hill overshadowing the Dead Sea, and then descended several hundred feet to its level—the lowest spot in the world, 1,300 feet below sea level. We were all just about tired out. The sun was hot, and the low altitude made it very oppressive. We were all soon in the water, and a novel experience it was. It was impossible to sink; it was really difficult for one to keep his feet down. The water is very bitter, and the few drops I got into my eyes made them burn just as if it had been acid. The water is very heavy and has an oily feeling. It is very disagreeable to bathe in, the salt sticking to one in great patches. Fortunately, there is a fine pool of clear, fresh water just a few yards away from the sea, and we had our real bath in that afterwards. Then lunch, a short siesta, and we loaded our packs on our backs and started on.

We arrived at the north end of the Dead Sea at 4:30, where we spent the evening and night. The glory of the night there on the shore of the Dead Sea, under a clear sky studded with the moon and stars, a gentle breeze blowing, and with all its interesting historic background, is beyond the imagination. One must be there to appreciate the inspiration it gives. It was exquisite. But in the midst of this inspirational experience there was one rather uncomfortable feature. We slept in a bath house, with the pebble beach for a "mattress." The boys wouldn't be still long enough to get to sleep, but kept up a constant chatter all night. I did manage to grab a few winks, however, but in the morning I was sore and stiff. When daylight came, however, the sunshine and the prospects of another interesting day drove all aches and pains away. We took a boat ride over to the mouth of the Jordan River. How tremendously swift it is! Certainly treacherous for a swim.

Toward the middle of the forenoon we started out across the sunbaked desert under a boiling sun for Jericho. About half way we stopped at Beth Hagla, another monastery, and rested. It was a real oasis in the midst of all that heat. We reached Jericho at 2:45, had lunch at Elisha's pool, then took a bus back to Ram Allah. I was very cold all evening after getting back, having come up out of that great furnace down in the valley, a difference of over 4,000 feet. I was tired; but oh, it had been a great trip, a fine experience, and I will cherish the memory of it in later years.

Ram Allah, February 20, 1929.

GOOD MEETINGS AT GALAX

For the two weeks preceding Easter each of the churches of Galax, Virginia, have been engaged in a simultaneous campaign, closing Easter Sunday. It was said that more people attended services during this meeting than for years.

In the Friends Church there was a glorious time of victory and power. It was a revival of the old-time order with tears of penitence flowing copiously and shouts of rejoicing breaking forth over sins forgiven. Lela Lee Sills, an evangelist of North Carolina Yearly Meeting, was engaged to assist the pastors, Philip and Elizabeth Moon. Although a girl in her twenties, she is a preacher of outstanding ability. Her messages are strong, sane and convincing. Her pleasing personality and able ministry won the hearts of the people and her stay in this town was a great blessing.

The pastors say they have never worked with an evangelist who was a greater blessing to their church and who left a more wholesome feeling in the meeting. Philip Moon arranged his work so that he could attend every service and he and Elizabeth preached alternately with Miss Sills, each bringing inspiring messages.

Between thirty and forty people knelt for prayer, some renewing their Christian experience and some consecrating their lives. Besides these there were thirteen who were definitely converted to Christ, five men with families, and eight young men and women.

The church has been greatly strengthened both in numbers and in spiritual life and power. The meeting closed with the auditorium packed to its fullest capacity and the tide running high.

HERE ARE THE FIGURES

A WORD OF EXPLANATION

ANOTHER fiscal year of the Five Years Meeting has closed. The figures are presented on this page and may be evaluated quickly. While the result leaves much to be desired, the general situation may be better than would at first appear. Various interpretations may be given of why the receipts for the year just closed are not as great as for the preceding year. Questions may arise as to whether the general economic conditions are largely accountable for the decrease or whether deeper reasons must be looked for in the realm of the spirit. Waving the matter of deeper interpretation aside for the present, there are a few explanations that may be properly made in connection with the figures given.

Consolidated Report of United Benevolences, March 31, 1929

YEARLY MEETINGS	1927-28	1928-29
Baltimore	$ 6,404.42	$ 6,000.00
California	1,859.00	1,911.50
Canada	783.00	698.60
Indiana	27,272.54	26,235.58
Iowa	18,105.46	15,539.65
Kansas	5,845.50	7,537.15
Nebraska	2,351.24	1,927.79
New England	12,596.75	9,917.43
New York	3,327.83	3,594.48
North Carolina	9,574.53	10,049.27
Western	17,920.88	16,015.13
Wilmington	6,028.27	6,001.00
Oregon	5,223.89	3,445.84
Other Sources	6,192.33	4,449.73
Total	$123,485.64	$113,323.15

BOARDS	1927-28	1928-29
Am. Friends Bd. For. Miss.	$ 89,946.53	$ 77,620.65
Board Home Missions	17,997.47	18,725.08
Peace Association	3,228.41	3,340.22
Bd. Young Friends Act.	2,576.68	3,071.33
Board on Prohibition	345.60	335.33
Board on Education	207.20	205.82
Board on Religious Edu.	950.81	1,171.15
Aged Min. & Miss. Fund.	5,428.84	3,043.08
Emergency Fund	2,780.86	5,810.49
Publication Board	23.24	
Total	$123,485.64	$113,323.15

	1927-28	1928-29
Annual Budget	$148,433.00	$148,310.00
Receipts	123,485.64	113,323.15
Shortage	$ 24,485.64	$ 34,986.85

Two of our Yearly Meetings, California and Canada have their own mission fields and do not assume any definite responsibility for the United Budget of the Five Years Meeting. Amounts credited to them are given as personal contributions.

It may be asked why Indiana is approximately $1,000 short of its contribution last year, since it is now on a basis of proportionate monthly payments. The answer is that this action was not taken until at the Yearly Meeting session late last summer and did not go into effect until October. The proportionate payments have been made, therefore but for approximately one-half the fiscal year.

A similar inquiry might be made concerning Iowa Yearly Meeting. When Iowa announced two or three years ago that it had gone on a proportionate monthly remittance basis and would borrow funds to keep up its payments, if necessary, what was evidently meant was that it would borrow from other Yearly Meeting funds available in order to make its regular United Budget remittances. The time came when no such funds were available and the result was that Iowa dropped from three to four thousand dollars in arrears of its accepted allotment. Perhaps few sections have been harder hit by the period of economic deflation than has the Hawkeye state, which situation is clearly reflected in that Yearly Meeting's decrease in its benevolences.

New England Yearly Meeting, realizing that it had been assuming more than its rightful share of the United Budget, lowered its accepted allotment for the fiscal year just closed from $13,000 to $10,000. It is within a small amount of that figure and since we understand its acceptance to be a practical guarantee the difference will probably be made up later.

While not a member of the Five Years Meeting, Oregon Yearly Meeting has continued to assume responsibility for the support of the Chilson family on the African mission field. Since the Chilsons are at home on furlough this year it would appear that the Yearly Meeting has not felt the same degree of responsibility for their support.

While making explanations of shortages we should also offer a word of appreciation for the Yearly Meetings, North Carolina and Kansas in particular, which have gone beyond last year's contributions.

With this glance at the year just closed, may Friends remember that we are now in a new year. What kind of a story will there be to tell after March 31, 1930? It will depend largely upon the activity which is shown in these the early months of the year and the regularity with which remittances are made. In definite pledges and weekly payments lies the secret of the year's financial success.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

PEACE CONFERENCE PROVES A SUCCESS

"War is incompatible with the way of Christianity. The time is more favorable for peace than ever before, and the general sentiment has turned tremendously in the last decade. Now is the time for young Christian leaders to arouse a peace sentiment on the basis of intelligence and right." This was the keynote of the conference on "War's Challenge to Christianity," which was in session April 2-5, at Brown's Mills, N. J., under the auspices of the American Friends Service Committee. Young ministers, theological seminary students and future religious leaders were especially invited. Representatives came from sixteen seminaries and nine colleges, seven foreign countries, as well as other fields of religious leadership. In addition several older and experienced peace leaders attended, the entire attendance being over two hundred deeply interested persons.

Four main lectures were given at the conference and ample time was allowed for group discussion and recreation. Special sessions were called on questions rising out of the general discussions.

Elbert Russell, Dean of the School of Religion at Duke University, gave the opening lecture, saying that in time of war one must choose between Christ and Caesar, and there was no higher authority than the human conscience. He gave a resume of church history to show how war had been countenanced by the church and pointed out the moral grounds on which war was unjustifiable.

Sherwood Eddy, former Y. M. C. A. secretary, now an independent worker in the field of international and social betterment, told, the second evening, how his personal conviction on the wrongness of war had come about. He feels that all social problems involve as much war as does the bearing of arms, and that all must be attacked at the same time. Rampant nationalism is the greatest foe of peace. If we prepare for war we will have war; if we prepare for peace we will have peace.

Dr. E. Stanley Jones, famous missionary to India, compared the way of Nietsche and the way of Jesus as war vs. peace. He fears that the United States today is heading in the way which Germany headed before the war, and the results will be the same if we continue our policy of imperialism. He compared peace work with Christianity. So many of the non-Christians are much more sincere in their beliefs and actions than the Christian missionaries who go out to administer to them. He feels that Christianity is adequate if it is adequately applied, but that in modern use, Christianity has come to mean too little.

Bruce Curry, Professor of Religious Education at Union, gave the final address. He believes that should another war come, conscientious objectors will not be excused from fighting because there will be too many of them. A service record is the best antidote for the pacifist position. People actively engaged in peace work must expect to give, but they must not assume the role of martyr and count the cost. The actual facts are the first essential in working for peace.

Frederick J. Libby, Secretary of the National Council for the Prevention of War, was called upon for definite information when any disputable or unfamiliar question arose. He impressed the conference by telling of the changed sentiments in official Washington due to telegrams and letters to the senators at times when the peace of the world might be involved. Two of the important questions singled for special sessions were the payment of reparations, and the present Anglo-American situation. Mr. Libby was the leading spirit in these meetings.

Each day small groups met for discussion, reports of which were given to the whole conference. Some of the points brought out were that education for peace might be started in the theological seminaries, and then with the church backing, it might be installed into the regular educational system, affecting also the movies, military training, etc. The students in college need to be taught to think about world problems, instead of purely campus concerns. Something is lacking today in the application of Christianity, as evidenced by its failure to attract so many of those who have gotten beyond the disciplinary age. Some of the churches are afraid of peace because it involves politics, which they are earnestly trying to avoid. Nationalism is the greatest foe of Christianity.

The spirit of the conference was that of deepest sincerity. A new knowledge seemed to be brought to many, and a realization that the young people perhaps have the greatest opportunity to help change public sentiment.

VIENNA CALLS FOR LECTURES

Winifred Cramp's visit to Vienna was "perhaps the greatest event in the life of our Centre during these two months." She came in for the terribly cold weather, unfortunately, which, with the influenza epidemic, much interfered with her seeing student conditions in Vienna. However, she had interviews on student problems with representatives of the Jewish and of the German student groups, and with others interested. She met the Friends Group socially at the tea on the afternoon of her arrival, and at the monthly meeting at the home of Katarine Boeck spoke on "Prison Reform in England." For the Friends group she also gave a public lecture on "The Situation in the Distressed Coal Areas in England." She led the Adult school twice, spoke to an English class for teachers on "The Modern Negro in America," and elsewhere, gave two lectures on "Some Problems of International Student Work" and "The Art and Literature of the Modern American Negro." The variety of these topics shows the keen interest of the Viennese in the outside world, and the insistence which almost forces the visitor to speak again and yet again.

L'ECHO DES AMIS

We wish that all Friends could see—and read—the interesting little paper published monthly by the French Society of Friends. "Quaker Echoes," we may translate its name. It is an eight-page sheet, and the sheets are large enough to give its five hundred subscribers an interesting variety of articles, verses, news notes, and notices.

The February issue, for instance, opens with a translation of Rufus Jones' leaflet, "A Religion of the Spirit." This is followed by a short "Meditation on the Christian Life," by Henry Van Etten, and this again by an account of the Congress on Social Christianity, held in Paris last November. A short poem on "Worship," and an article on "The Silence" follow. Then come Activities: At the Paris Center, 12, rue-Guy-de-la-Brosse; in prisons, and of the general Quaker group in France. Here reference is made to a recent article in a French paper upon Hoover and the influence of Quaker ideas in the world at large.

The Committee for Study and Action for the Diminution of Crime, which the French Quakers started a few years ago, but which now includes many outside their number, gives a report of its active work in France during 1928. The recently established Children's Court in Paris is, we believe, due to the efforts of this Committee, which has also put music into the prisons (25 concerts during 1928), and has secured radio publicity for the

new idea of crime and punishment. Our member, Henry Van Etten, broadcasts once a week on the subject.

The *Echo* gives several short book reviews, and a long list of books and pamphlets on Quakerism, peace and criminology, which may be bought from the Paris Center, and also at a number of other places in France — Lyons, Marseilles, Clermont-Ferrand, Nancy, Nimes, Nice, Strasbourg, Vichy, Alger, Brussels in Belgium, and Geneva and Lausanne in Switzerland; and finally, we have the hours for the various Center activities —the Meeting for Worship, the study groups (Quaker and Bible); the weekly Social gatherings, the Young People's International Circle, etc.

PUGET SOUND QUARTERLY MEETING

Puget Sound Quarterly Meeting was held at Everett, Washington, February 1-2. The first session was that on Ministry and Oversight, held Friday evening. Representatives from Seattle Monthly Meeting were Vera York and I. N. Stanley; from Everett Monthly Meeting, Wilbur Zook, H. Millard Jones and Susie Gustafson. A. Gervas Carey, special Quarterly Meeting speaker; Winfield Votaw, and Flora Jones of Wenatchee, and Emma Jones Hubbard of Los Angeles were also in attendance.

The reports on "state of society" from each monthly meeting were such as to show that amid usual human handicaps many features of growth and well being are on every hand. All appointed meetings have been held. The Junior Church at Seattle and the Christian Endeavor at Everett are making valuable contributions to the well-being of their respective meetings. The Bible schools are well organized, and under the leadership of D. Reeves Shinn and Wilbur Zook as superintendents of Seattle and Everett, respectively, are giving to the young the religious education which they need, in a measure at least. One expression of the efficiency of the Bible school was shown in the public Bible memory verse contest held under the direction of the committee. Wm. Dockendorf (Junior) and Christina Zook (Intermediate) represented Everett Meeting. Bertha Flynn (Intermediate) and Mary Lou York (Junior) represented Seattle. The contestants from the latter school were placed first with a close margin of gain.

The main address Saturday morning was given by Gervas Carey of Newberg, Oregon. He took for his text, "Let this mind be in you which was also in Christ Jesus." Phil., 2:5. It is often said that the church is not making a powerful impression upon the world, which is partially true. To have the mind of Christ is far-reaching in its results, upon the individual man and upon society as a whole. Not unselfishness, the negative aspect, but altruism, the positive phase, is vital. Friends have emphasized the personal relation to Christ. There are two types: First, the individual is good and tries to be better and still better. To make this possible he withdraws from the world, taking on the life of the hermit. Piety at such a cost is to be criticized. On the other hand, activity is the outstanding feature. Service is put first and piety is lost sight of or, at least, takes a subordinate position. The mean of these extreme views is more desirable and beneficial in every way, and here the church has functioned best in the past. Self-development alone has never fulfilled God's purpose for man. We need the challenge of tasks. Tasks which are heroic and which are for others. These do us good. In carrying forward the altruistic program of the Christ, there necessitates loyalty — loyalty to Christ and his kingdom, loyalty to God and the Church. Have the proper conception of the mind of Christ; give the challenge to the world, backing it up with a life and young people will respond.

The afternoon session was turned over to the business of the meetings.

CLINTON CORNERS ITEMS

During the Lenten Season a number of families in Clinton Corners, N. Y., made use of the booklet entitled "The Fellowship of Prayer," which is put out by the Federal Council of Churches. An inspirational devotional service was held at the church on the evening of Good Friday. On Palm Sunday and Easter Sunday the pastor preached evangelistic messages on the subjects, "The Jesus They Did Not Know" and "The Jesus We All Can Know" or "The Royal Invitation." A large congregation was in attendance at both of these services.

At least five people are expecting to join the church very soon. Part of these are in a church membership class which the pastor is conducting for children who are thinking of taking a definite stand for Christ and joining the church.

A short time before Easter an annual reunion of former church membership classes was held at the parsonage. A large percentage of the former classes attended and enjoyed a pleasant and inspirational time.

A reorganization took place in the Sunday School on the first Sunday in April when several new officers and teachers began their work. A young Friend, Robert Hallock, has taken the place of William Birdsall, Sr., as superintendent. Mr. Birdsall's loyal services in the past have been very much appreciated.

A Community Teacher Training school for Sunday school teachers meets every Monday night in the Clinton Corners Friends Church. This school is made possible by the friendly co-operation of several churches in this section of the county, and the kind and generous services of two excellent teachers from Poughkeepsie, Prof. Bancroft Hill of Vassar College and Prof. Cary.

PASADENA PERSONALS

Frank W. Dell, General Superintendent of California Yearly Meeting, closed a week's series of meetings at Pasadena on Friday evening, March 29. He called his teaching "instructional evangelism." Films and lantern slides were used in presenting his messages on the theme "The Word of the Cross." The attendance was considered good. Three supper meetings were held with the young people, when the evangelist spoke on "Problems of Personality." From 25 to 30 members of the Christian Endeavor group attended these meetings, and a number of them took forward steps in Christian life.

On Easter day five associate members were publicly welcomed into active membership on confession of faith, and at the April monthly meeting three members were received by certificate, two by letter, and four by request.

A vesper Easter program was given at 5 o'clock, in which the Bible School, the choir, and the orchestra united in presenting a beautiful cantata with the inspiring message of the resurrection.

Arthur B. Williams is the new clerk of the monthly meeting and Elma M. Pearson assistant. They both had training in meetings on ministry and oversight and will find their experience useful in the new positions. They succeeded Harry H. Haworth and Margaret E. Bundy, who declined reappointment. Harry Haworth, supervisor of visual education in the Pasadena public schools, has been clerk since 1925, and was recording clerk for some time before that.

Edwin McGrew had a part in an impressive community observance of Good Friday held in the First M. E. Church from 12 to 3 p. m. on March 29. His topic for a "meditation," from the "Words of the Cross," was "Woman, behold thy son." He also participated in the sunrise Easter service held in Pasadena Rose Bowl. Both these services were arranged by the local Pastors' Union.

A number of Pasadena Friends heard Rufus M. Jones at Whittier Sunday evening, March 29, and at Los Angeles during his week in southern California lecturing at the University of Southern California on "The History and Nature of Mysticism." Also about twenty-five alumni and old students from Pasadena attended the banquet in Los Angeles, April 4, of the "Associated Alumni of Friends Colleges" where Dr. Jones was the guest of honor.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FAITH A CONVICTION

Editor THE AMERICAN FRIEND:

I have been much pleased with your editorial of March 21 on "Knowing the Power of the Resurrection," particularly with the sixth and eighth paragraphs of it. Also in the second editorial I am sure many others with me will have sincerely appreciated your sound words and views. Not only is the resurrection a central, essential support to the whole system of Christian doctrine; it is a necessary foundation for each one's assurance of faith and of eternal life. One may not prove to one's friend immortality beyond a doubt, but the Christian may and should be ready always to assure others of the stream of eternal life surging through his own being and of a pure light that will keep the flame of immortality burning brightly; which may be realized by all that truly take kindly to the Holy Spirit who will make alive the spiritually dead.

Spiritual intuition with respect to the context of Heb. 10:39--11:1 rightly suggested to you the defect in Moffatt's translation, whose scholarship is probably unexcelled, while his renderings often amount to paraphrases, or to interpretations, or to what he thinks the author should have said. For myself I am glad to have the help of the individual translator, for comparison. Sometimes he scores a point against the Revisers who have been obliged to compose their differences, or to yield, according to promise, as far as they conscientiously could, to the Old Version. But the individual translator often seems anxious to appear original. They should be more modest than Moffatt and most of them sometimes are about pitting their judgment against two large companies of able Revisers who diligently worked at their Revision fifteen years, and, in case of the American Standard Revision, continued to correct one another and perfect their work sixteen years more. Many competent, unbiased scholars continue to say that the American Standard Revision is the best translation ever made into any language. I have long been led to believe them.

In Heb. 11:1 in the American Revision "conviction" has always seemed to me the true rendering. In Pasadena Rose Bowl at sunrise Sabbath, March 31, the M. E. Bishop Mitchell spoke on "The Resurrection" with amplifiers to 8,000 or 10,000 people. His "external evidences" seemed to me to excel those I have been hearing for fifty years. Unfortunately for the "internal evidences" his time was too brief, and the evident power of the Spirit did not produce the desired measure of deep conviction of surging Divine life so essential to fullest realization of the power of the Risen, Reigning Lord Jesus. W. L. PEARSON.

Pasadena, California.

A MAN OF THE WORLD SETS US RIGHT ON PROHIBITION!

Editor THE AMERICAN FRIEND:

I have read with interest the editorial in your issue of March 28th, entitled "When the Cat Jumped Out of the Bag," and I hasten to the support of that English Friend who thinks the recent election was not a vindication of Prohibition.

It is quite true that your journal did express the "general opinion of the religious press of the United States," but that is very different from expressing the general opinion of the people at large of the country.

I think the reason, and the only reason, that Alfred E. Smith was defeated in the recent election was because of his affiliations with Tammany. There is a deep-seated suspicion of New York, and especially New Yorkers, in rural America, and, indeed, throughout the country west of the Eastern seaboard states. If Al Smith had been a Democrat from another city, and not tied up with Tammany, the picture might well have been different.

To those who live in sheltered college centers, or who live their lives with religious workers, the problems of the average man and woman in America lose their significance, and realities become tinged with theory. I say this, because when I was in Philadelphia I could not but help realizing that most of the workers in the Service Committee were without first-hand knowledge of present-day conditions in America, particularly relating to Prohibition.

What is the Prohibition question in this country? Without fear of question, I say that it means when you want a drink you can have one, and that the *majority* of people in this country want drinks now and then, and get them. I have lived in New York, in Philadelphia, in San Francisco and in rural Oregon; without exception I was always in a position to obtain liquor if I desired it.

Returning to Oregon, after nine months absence, I was immediately impressed with the increase in drinking; this was not a delusion on my part, as my friends and I discussed it several times, basing our findings on actual facts in the local community. It seems, therefore, that while our politicians and that glorious (sic) organization called the Anti-Saloon League busy themselves with telling the world that Prohibition is a success, the great mass of American people ignore them, and drink quietly, and drive cars under the influence of liquor, whenever they so desire.

In conclusion, I think you take much for granted when you say that liquor "flouts all law and morality, breeds crime, wrecks homes, starves little children, makes automobiles run amuck on our public highways and destroys our economic efficiency." Germany ranks a close second, if not equal, to the United States in industrial efficiency, and yet there is no Prohibition in Germany. And in Great Britain and the continental countries while there is drinking there is not as much crime as there is in the United States. These are facts that cannot be controverted.

JOHN O'H. HARTE.

SEES INCREASING NEED FOR PRIVATE SCHOOLS

Editor THE AMERICAN FRIEND:

It is gratifying to see Bruce Hadley's article in your issue of April 4 on Vermilion Academy.

In many states public taxation supports a good High School education, but so far only for a small proportion of all the children. The number who finish college is still less.

As the demand for education becomes more universal it is the conviction of some of us that public taxes will prove more and more inadequate. Consequently there will be an increasing need for the private school which leads in scholarship and teaches religion which at best is missing in the public school.

In Pennsylvania, Indiana and Tennessee let us hope that Friends will see this need and adequately support for the future such splendid institutions as Westtown, Vermilion Academy and Friendsville Academy.

J. PASSMORE ELKINTON.

Moylan, Pa.

REALIZES GIRAFFE AND LAMB FEEDING PROBLEM

Editor THE AMERICAN FRIEND:

It is in my heart to write thee a word of encouragement and commendation for thy editorials. I have long ago realized, to some extent, not having any personal experience, the great difficulty, and almost, if not quite impossible task of preparing "food" for the "giraffe and lamb" and those "between." I do not look for criticisms.

My father was a subscriber for the *Friends Review* from the first and I have

followed in his footsteps. I am now just past my 78th milestone and have been a constant subscriber and reader. My wife, Anna M. Carey, fully unites with me in commendation and appreciation.

She has been pastor of the old Clear Creek Meeting for the past four years. This meeting was "set up" in 1807. John Henry and Robert W. Douglas and Daniel Hill were for many years members of Clear Creek Monthly Meeting. My father was Clerk for many years and I have followed him, having served the Monthly Meeting more than forty years. When my wife came here, nearly five years ago, the enrollment in the Bible school was in the "teens" and attendance at meeting less than "teens." Several of the older members had decided to close the door. Now the enrollment is near 80, attendance at the meeting hour near 50. We had some special services at Easter. Two girls about 12 years old came forward voluntarily to join us; so we are encouraged to press the battle.

ARTHUR L. CAREY.

Hillsboro, Ohio.

A DAY WITH ELIZABETH OF EAST AFRICA

The following article is a translation of a theme written by an East African school girl, Elizabeth Ungagi, and sent to the Home Office by Margaret R. Parker. It is only one more bit of evidence of the power of Christ to elevate ideals and habits of life in the most remote parts of the earth.

"A Christian girl when she wakens in the morning, will pray before she begins her work. After she has washed, she will eat; her breakfast will consist of sweet potatoes or green bananas roasted in the fire. If there is ubushuma (native bread) left from the evening before, she will eat it; and she may cook some beans, also.

"It is then time to begin the day's work. She will sweep the house, and then go with her mother and the neighbor women to their gardens. The gardens may be near or they may be some distance from the home. The garden work, of course, differs according to the season. There may be digging to do, or planting, or weeding, or harvesting, according to the season. She works in the garden until nearly two o'clock in the afternoon.

"When the women leave the garden, the day's work is far from finished. There is wood and water to be carried; grain to be ground to make ubushuma for the evening meal; and greens must be obtained and cooked to eat with the ubushuma. Sometimes they have greens in the garden and they are easily obtained; but sometimes the greens must be sought for, and it takes longer. The grain must be ground on the big grinding stone. Some days the girl will sweep the floor and grind the grain while her mother goes for greens, and others days the girl herself will get the greens while her mother works in the house. Sometimes beans or meat are substituted for greens. A Christian girl will always pray before she eats.

"After the evening meal, she will gather with other Christian girls and go to sleep together in a house near the home of some Christian family. The girls will sing hymns and read in the Bible (if they have learned to read well enough) and pray before going to bed. Sometimes when there is bright moonlight, they will pray awhile out of doors before bedtime.

"On Sunday our Christian girl will go to meeting to worship and to hear the words of God. She will also want to help others to hear the words of God. When people are sick or in trouble, she will want to help them. Her thoughts will be good thoughts and she will pray every day, asking God to help her to have the love of Jesus in her heart always and that all her habits be good ones. In the evening she and other girls will sing hymns and pray as on other days. Perhaps she will be called to another country to help other people to know the words of God."

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

WHITTIER NEWS ITEMS

Whittier, California, Easter Sunday was a day of blessing at the Friends Church. The different departments of the Bible School all met together in the large auditorium for the Easter exercises. Several Cradle Roll babies were presented to the school.

About 1,500 persons were present at the morning meeting for worship and sixty-two were welcomed into church membership at the close.

The Congregational Church united with Friends in the evening service, both their pastor and choir giving assistance. Rufus M. Jones gave an uplifting inspirational message to a large audience, which listened with rapt attention, for he was the speaker for the evening.

Friends welcome the return of B. Willis Beede back to Whittier, though they regret exceedingly his ill-health, which made his coming imperative. It is earnestly hoped he may quickly recover.

Eliza Armstrong Cox is again permanently in Whittier. The Women's Bible Class, of which she is teacher, beloved by all, is happy to have her home once more.

The meeting was saddened by the passing of faithful Nannie M. Arnold on March 27. She was the editor of *The Pacific Friend.* Her funeral was held on the afternoon of the 29th, in charge of Williard O. Trueblood, Edwin McGrew and Tilman Hobson.

LIGHT AT EVENTIDE

BY FRED LEWIS RYON

Shadows of evening, longer grown,
Blend with the unseen and unknown.
Roseate clouds, with closing day,
Pale, grow dim, and fade away.
Faith, peering into gathering night,
Seeks evidence of dawning light
At eventide.

"Clouds and thick darkness" hide God's throne;
Stern Sinais make his presence known.
Oft crucifixions rend the veil
To him whose light shall never fail;
And fearsome shadows of the night
Are but masked harbingers of light
At eventide.

"At eventime it shall be light."
Who then need shrink earth's dark'ning night?
God ordained not that man should grope
At close of day with dimming hope;
But Moses-like, from Nebo's height,
Behold God's everlasting light
At eventide.

The day's work done, who wrought his best
Greets silent night as call to rest;
Nor stops to grieve that day is gone,
But calmly waits the looked-for dawn
Of day immortal—glory bright!
Fulfillment of the promised light
At eventide.

Penney Farms, Florida.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE QUAKERS IN ACTION

By Lester M. Jones

Macmillans, New York, 226 pp., $2.00

Friends will be particularly interested in this book, inasmuch as it is written by one not of our own—Dr. Lester M. Jones, Professor of Sociology in Depauw University, the flourishing Methodist College of Indiana. A brief introduction is contributed by Rufus M. Jones.

This is a carefully prepared, comprehensive history of what the sub-title characterizes as "Recent Humanitarian and Reform Activities of the American Quakers." It deals primarily and largely with the decade of relief work in Europe begun in France in 1917 and ending in 1927 with the closing of the anti-tuberculosis campaign in Austria. For those who want an exhaustive history of this period of our work, a compendium which will serve for detailed facts and source material, this volume will not suffice. It is not prepared for that purpose. It does present in a scholarly, readable form an excellent survey and interpretation of Friends' work for the general reader.

Opening with a brief presentation of the traditional background of Quakerism, the author interprets, in the second chapter, the religious dynamic for the Friends Relief work in Europe, which we trust need not be repeated for the edification of Quaker readers. Dr. Jones' third chapter has to do with pre-war unpreparedness and opens with the statement that, strange as it may seem, the Quakers were only slightly less unprepared intellectually and spiritually for the shock of war than the other religious groups in America. He points out how the Quakers along with millions of others had come to look upon a great international conflict as impossible for economic, if for no other reasons, and had accordingly let down in their peace work and education.

Succeeding chapters treat of the organization and purpose of the American Friends Service Committee; of our activities in France, Germany, Austria, Poland and Russia, with a summary of European relief activities and with the effects of the Quaker feeding and message on the German people. Following this treatment of work abroad are chapters on the new impetus to humanitarian activities at home, the work of the Social Order Committee, relief activities among the miners and inter-racial activities.

Of particular interest to our readers will be chapter 19 in which the author sums up the effects of humanitarian and reform activities at home and abroad upon American Quakerism. We may briefly summarize these as follows:

1. Rekindling the fires of social interest which had burned so brightly in the first half of the Nineteenth century.

2. Bringing to the various branches of the Society of Friends a realization of the value of cooperation in matters of social reform.

3. Promoting a closer feeling of kinship with other religious bodies, such as the Mennonites and Dunkards, holding similar peace principles.

4. Educating the Society of Friends in generous giving.

5. Arousing interest in constructive ways of expressing opposition to war instead of the purely obstructive method of refusal to bear arms.

6. Showing Friends the necessity of educating the minds, strengthening the wills and stirring the emotions of the rank and file of their own people in regard to humanitarian principles.

In his concluding chapter the author holds that it is not a matter of indifference whether the Quakers survive or perish. He evidently thinks that while rightly putting their emphasis upon spirit and quality, Friends have taken too nonchalantly their failure to increase or even maintain their membership. He maintains that Friends must either go over to a well paid, efficient ministerial system or else plan more systematically for intelligent spiritual lay leadership. He finds that the fine democratic theory of the "priesthood of all believers" fails to function where people have little leisure and where they are far removed from the center of thought and action. Emphasizing again and again the need of adequate and aggressive education in the theory and practise of true Quakerism, the author says: "If the Quakers do not succeed in developing an understanding of, a firm loyalty for, and a deep sympathy with the essential principles of Quakerism among the rank and file, the Society of Friends, within the next fifty years in most parts of the country, will in all probability be merely one more religious denomination." "But whatever their future as an organized body," continues Dr. Jones, "their service to humanity, both material and spiritual, in the last ten years has placed Europe and America under a debt of gratitude which can be repaid only by similar service to humanity in the future."

The concluding paragraph of this interesting and stimulating book is as follows: "Not only must we turn to this type of religion for aid in making international and other group adjustments, but has it not great significance for the whole field of Social Work? Has not the Quaker with his inner conviction of the brotherhood of man in a world undergirded by loving Personality a message for social workers and humanitarians of every kind? The Quakers have found in such a faith the motivation for all their welfare work. Such a religion energizes the tired spirit, braces the faltering will, melts prejudices, condemns narrowness and selfishness, illumines knowledge, links loving personality to scientific method, gives unity to the whole of life, and meaning to every effort for social betterment."

CHRYSANTHEMUM AND PETER PAN "BOWLS OF PHANTASY"

Robert Packard Co., Chicago, $1.50

By Flora Bishop Hendricks

The most philosophical of the the Gospels tells us that the Word became Flesh. And where can the word more truly become flesh—or the flesh more truly become word—in our ordinary human lives, than in the poet? It is good for any group to become articulate, to find its voice, to translate its vital urge into verbal beauty. Therefore it is a most encouraging sign of the vitality of Friends when a young Friend becomes indeed finely articulate; and articulate, too, in that ardor and apex of spirit which we call poetry.

It is good for Friends, and it is good for all who love vital beauty, that Flora Bishop Hendricks, a young Friend, a brilliant recent graduate of Earlham, and the wife of the well-known poet, Walter Hendricks, has published this volume. It is rare, indeed, in modern America to find poetry so warm, so real, so direct, so earth-based and yet so star-attaining. Here is imagism that is no mere flicker of figures for their own sake, but an original and yet always vital use of images—now richly humorous, now whimsically fanciful, now starkly simple, now amazing in sheer loveliness—always in the service of the emotion, the meaning, the spirit behind the words. Sometimes, with a gnomic gayety, the poet seems to carve gargoyles of the mind; and then again, as in "Wild Cherry Trees in Autumn" or the splendid "Chrysanthemums," the colored loveliness of earth is touched with (to be paradoxical) a gorgeous simplicity, behind which is a huge and haunting sadness like gaunt Winter behind the flaming October trees . . . or like unseen surf that sounds across the wall as one loiters in a quaint seaside garden.

The best poems are in a simply-cadenced free-verse (the poet is seldom quite so happy in rhymed forms), brief, direct, moving, occasionally a bit too gar-

(Continued on page 299)

QUAKERDOM · AT · LARGE

A few weeks ago Dr. Elmer Ellsworth Helms, pastor of the First Methodist Episcopal Church of Los Angeles, California, preached a sermon on Huldah Minthorn Hoover, mother of the President. The sermon was put into pamphlet form, a copy coming to our desk through the kindness of a California friend. In response to a note of appreciation, accompanying a marked copy of THE AMERICAN FRIEND containing the story of the pre-inaugural Friends meeting for worship in Washington, Dr. Helms writes: "Both my grandfathers were Dunkard preachers; pretty close to the Quakers, we."

* * * *

Robert and Allie Townsend Hodgin of Rose Hill, Kansas, celebrated their golden wedding anniversary at their home on March 26. Thirty-five friends and relatives from different parts of Kansas gathered for the occasion and took dinner with them. Many neighbors came in during the afternoon to offer congratulations and partook of cake and ice cream. The young people came in the evening to continue the celebration. Robert Hodgin was born in North Carolina in 1850, spent six years in Indiana, and came to Rose Hill in 1872, homesteading the farm on which he still lives. He was a charter member of Rose Hill Monthly Meeting, which fellowship he continues to enjoy.

* * * *

Milton J. Farquhar, well known Friend of Wilmington, Ohio, was struck by an automobile and almost instantly killed near his home on April 9. At the time of the tragedy his wife, Laurenna Farquhar, was in Richmond, where she had been spending a few days with a married daughter. The Farquhars have long been very active in the work of the church and all who have enjoyed the hospitality of their beautiful home bear testimony to its Christian devotion and culture. Through her long service on the American Friends Board of Foreign Missions and on the Executive Committee of the Five Years Meeting, Laurenna Farquhar has a wide friendship among Friends, whose hearts go out to her in her sudden bereavement.

* * * *

Rayner W. Kelsey, Professor of History at Haverford College, is writing a series of stimulating and practical studies in American history and government, the name of the series being "Handbooks of Citizenship." The studies will be found to be useful, not only to high school and college classes but to wider reading groups and to individuals who wish to make an adequate, comprehensive review of some of the political questions now before the public. The value of the series is that these questions are presented in their historical perspective and are brought down to date. Two handbooks, "Farm Relief and Its Antecedents," and "The Tariff," have already been published. Others to be published this summer are: "The Latin-American Problem," "Prohibition," and "The World Court." The series is published by the Pennsylvania Historical Press, Haverford, Pennsylvania, the price being 75c per copy, postpaid.

* * * *

More than a hundred alumni and former students of the principal Quaker educational institutions of this country, reports the *Los Angeles Times*, gathered at the First Friends Church, Seventeenth and Toberman Streets, Los Angeles, California, on the evening of April 4, at a dinner given in honor of Dr. Rufus M. Jones, noted Quaker educator, author and minister, who has just completed a week's series of lectures at the University of Southern California. "Dr. Jones paid a high tribute to the educational work conducted under the auspices of the Society of Friends in America and made a plea for a greater development and more practical application by Quakers themselves of the high ethical principles for which the denomination stands. The development of character as opposed to merely material achievements he declared to be the greatest contribution which any organization can make to society. Prominent local Friends spoke briefly on similar lines."

* * * *

Halford L. Hoskins, a graduate of Earlham College, now Dickson Professor of History, Tufts College, is the author of an ambitious volume, "British Routes to India," that has been published by Longmans, Green and Company. The author traces England's early routes to India—the all-winter passage around the Cape of Good Hope and the unsuccessful attempts to develop stable communication through Egypt. He shows how through the Industrial Revolution and the opening of steam navigation, Great Britain came to realize the strategic value of the routes through Egypt and Mesopotamia because of French designs on India; how she sought to develop these routes; how her Government resisted the French Suez Canal project; and how finally the Canal came under British control. Interesting characters and dramatic situations, both too little known, enrich a study which is of interest to all actively concerned with international trade relations, as well as to the historian.

* * * *

A very interesting Gold Medal Peace Declamation contest was held in the Community House connected with the Friends Church in Clinton Corners, N. Y., on the evening of April 6. This came as a culmination of a series of Silver Medal contests which have been put on in six different district schools in and around Clinton Corners under the direction of the pastor, R. Furnas Trueblood, and the Religious Education Committee of the church. The winners of the silver medals in these various school contests were the contestants for the gold medal at Clinton Corners. They were as follows: Maud Talleur, Evelyn Finkbeiner, Carolyn Vandewater, Harry Braddock, Permelia Tallon, Louis Fish, and Edith Paulus. The winner of the Gold Medal was Harry Braddock. This is especially interesting because of the fact that he is a colored boy and the others are white. The children of the various schools came to the contest and supported the speakers with songs and yells. About one hundred and seventy people attended the contest. Both the Silver and Gold Medal contests were sponsored by the Peace Section of the American Friends Service Committee.

EUROPE, 1929

Ruth W. Kelsey and Caroline Philips of Wilmington Friends School, are taking a small party on a specially arranged tour, sailing June 21st. Price $775. Address inquiries to Friends School, Wilmington, Delaware.

NEWS OF OUR MEETINGS

M. F. Swafford, General Superintendent of Kansas Yearly Meeting, has resigned his office as Superintendent to take effect at the next regular session of Kansas Yearly Meeting which convenes October next. He also wishes to notify Friends, as well as the membership of Kansas Yearly Meeting that Bertha S. Sumpter, of Argonia, Kansas, has been appointed secretary and endorsed by the Church Extension Board, to have charge of all correspondence and field activities that have to do with the office of superintendent during a period of time in which he has been granted a leave of absence.

* * * *

The pastor, A. J. Haworth, with the co-operation of the Christian Endeavor Society, visited the families of the

church in Miami, Oklahoma, during the month of March, visiting two families each evening in the week when other arrangements did not interfere. The purpose in the visitations was to develop stronger Christian character in the young people, as well as to afford encouragement to the visited. Special fifteen-minute talks were given the children of the Sunday School by the pastor twice prior to Easter, leading up to a decision service on Easter morning, in which both children and adults participated. A number took advance steps which it is hoped may result in definite good in their lives in the future. A special Easter program was rendered in the evening service to an appreciative audience, thus closing the special services, the results of which eternity alone will reveal; remembering the words of Solomon: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whither shall prosper, either this or that, or whither they both shall be alike good."

* * * *

The greatest revival that Pueblo, Colorado, Friends have ever had was recently conducted by Victor R. Marvin, who is now the Evangelistic Superintendent of Denver Quarterly Meeting. The meeting lasted three weeks and from the very first service the power of God was wonderfully manifest by giving one decision for Christ and fifteen hands for prayer. By the close of the first week the order was reversed with fifteen at the altar and one hand for prayer. During the three weeks there was but one night that there were not souls at the altar. The meeting took on such momentum that there were six cottage prayer meetings conducted each day with afternoon and night services at the church. There were approximately 125 at the altar during the meetings, and God gave 31 additions to the church. Appreciation was deeply felt for a superintendent who is not only an executive, but one who retains the revival fire in his heart, and is not afraid to denounce sin.

* * * *

George Weeks of Los Angeles Meeting conducted service in Bethel Friends Church at Long Beach, California, Easter Sunday in place of the minister, Lindley Wells, the latter having been injured in an automobile accident. A wheel of an auto ran over one of Lindley Wells' feet and as the tire was not fully inflated, the rim of the wheel crushed and broke some bones in it. Two X-Ray pictures were made of the foot.

* * * *

The pre-Easter services at Spiceland, Indiana, held by Wm. O. Fox, the pastor, resulted in more than a dozen people seeking membership with the church. Mr. and Mrs. Wm. Kinsey of Richmond lead the singing in a very spiritual manner. Many people were touched and their minds raised to a higher plane of thinking by their special songs. Thursday night of the second week was New Castle night, when the pastor, Aaron Napier, and more than forty of the members were present. It was a very splendid meeting. On Easter morning about fifty folks with their bag lunch went to the church for sunrise prayer meeting. There were 301 in attendance at Bible school with the auditorium almost full at morning worship. The Junior Church that was organized more than six years ago by Estella Foxworthy, is in fine condition. There are 25 to 30 children present every week and they are taught to stay for church when they are twelve years old and leave the little folks meeting. Monday night, April 1st, Judge Will Sparks of Rushville spoke to the men and boys of the community on Character Development. He urged that they take care to grow physically, mentally and spiritually. On Tuesday, April 9, the County Institute of the Woman's Christian Temperance Union met, with Mrs. Mary Donnell of Greensburg, as leader, about one hundred being present from over the county.

* * * *

Marie Cassell attended Goldsboro, North Carolina, Friends Meeting Easter day, with 6:30 a. m. prayer meeting by Christian Endeavor, Bible School at 9:45, and then preached an effectual sermon at 11 o'clock, many renewing their covenant with the Lord and some uniting with the church. She drove ten miles to Oakland Meeting for afternoon service and back to Goldsboro for evening service with another strong sermon. Many wished that she might stay longer.

* * * *

Easter Sunday was an outstanding day for Providence and Benson Chapel congregations of Bloomingdale Quarterly Meeting, Indiana, when a union service of the two groups was held, morning and afternoon at Providence, and evening at Benson Chapel. Services of the day had been looked forward to for some time and were marred only by the inability of the Quarterly Meeting Superintendent, Sibyl J. Haworth, to be present, illness having prevented her attendance. Richard Newby, Yearly Meeting Superintendent, was present throughout the day and brought splendid gospel messages in the morning and evening services. Arthur Chilson concluded his visits in this Yearly Meeting with a message at the afternoon service. An increased sense of responsibility and interest came as a result of his message. An orchestra, composed for the most part of members of one local family, furnished special music during the day. Young people of Benson Chapel furnished special songs in keeping with the spirit of the day. And the dinner which was served at noon—words fail to describe how good it was and how much all enjoyed it. Plans are now being made for the entertainment of Bloomingdale Quarterly Meeting at Benson Chapel in May, when it is expected an even greater and better day of fellowship and worship with Friends from all over this section.

* * * *

Easter Sunday marked the close of a series of evangelistic services held in Friends Meeting, Friendsville, Tennessee. These were conducted by William H. Milligan, formerly a minister in the Methodist Church, who last year united with Friends, and has recently been recorded a minister by this meeting. His messages were very clear and forceful, carrying conviction, the Holy Spirit witnessing throughout the meetings in which a number of young people took a definite stand for Christ, and the entire community received a blessing. He is a unique character, being limited in education (institutionally speaking) but possessing a vital contact with God. He impressed his listeners daily with the power of the Gospel, as he stood and quoted from memory chapter upon chapter from His Word, using no notes and not once opening his Bible. In the evening the Glee Club from Friendsville Academy presented the cantata entitled "Easter Angels" to a large audience. Sunday morning, April 7, a splendid service for young people was brought to a fitting close when the meeting welcomed eight children who had been received into membership the previous week.

* * * *

The Friends Church at Des Moines, Iowa, held Pre-Easter meetings beginning Monday evening, March 25, con-

THE TRAIL OF LIFE IN COLLEGE

By Rufus M. Jones

This timely book, designed to help the younger generation in their quest for their ultimate goal, is just off the press. You will want your copy at once. Price $1.75.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

ducted by the pastor, Percy M. Thomas. Devotional periods were in charge of different Sunday school classes during the week. Good Friday was given over to the reading of the New Testament. The adult members continued their Easter program on Sunday by bringing their Missionary offering in the form of one dollar bills. These were pinned together and with appropriate exercises at the close of Sunday school were draped over the church altar. This with the children's contribution and $48.00 from the Women's Missionary Society totaled $157.65. Interest and attendance was good and the congregation was greatly benefited in a spiritual way.

* * * *

A series of very profitable church-nights were held in Bloomingdale, Indiana, meeting under the leadership of the pastor, Lyman G. Cosand. A fellowship supper was held each week, followed by a worthwhile program. The theme for the first week was "My Relation to the Church," with R. R. Newby, General Superintendent of Western Yearly Meeting, as the speaker, and Friends received a new vision of the privileges and responsibilities of church membership. The topic for the second week was "My Relation to My Possessions," and an interesting debate was given on the question "Is the United Budget Too Large" by six local speakers, the audience being the judges. The following week, "My Relation to Christ" was the subject with the pastor leading the discussion in the adult group. The last in the series was a most inspiring message on Friends work in East Africa by Arthur B. Chilson. The congregation at Bloomingdale appreciates the faithful work of the pastor, Lyman Cosand and his wife in the community. Plans are being matured for a daily vacation Bible school under the leadership of the three pastors of the community.

* * * *

Friends at Leesburg, Ohio, observed Easter Day in a combined Bible school and worship service. The pastor, Alonzo E. Cloud, brought a highly acceptable message appropriate for the day—as well as for Decision Day, which was also observed, with one accession. In keeping with the Easter time, the platform was banked with flowers and ferns and in the center was placed a large cross which seemed to stand out in significance, adding impressiveness to all the services. In the evening a full house listened to the Easter cantata "Be Thou Exalted" effectively rendered by the choir.

* * * *

The Friends Church at Muscatine, Iowa, cooperated with the other churches of the city in a pre-Easter evangelistic campaign. The Ministerial Association sponsored the taking of a religious census of the city then simultaneous meetings were conducted in the various churches culminating on Easter Sunday. Guy Hunting, pastor of the Stockport Meeting came to the assistance of Friends March 10. Most of the first week was spent visiting and he was especially blessed in this work. The homes of all those who had signed cards expressing a preference for Friends as well as others were visited by someone and urged to attend the meeting at the church the following week. From the first the meetings were helpful. Guy Hunting was blessed in the bringing of messages, and the power of God was manifest. On Sunday morning, March 24, nine persons bowed at the altar for special blessings and on Easter Sunday some twelve or fifteen children gave their lives to God. Moses Mendenhall, Superintendent of Iowa Yearly Meeting, was present the last few days and his messages were greatly used of God. The entire church has been blessed and only eternity can reveal the definite work done. Edson Crosby, with his silver bells and fine spirit, helped the last week. George B. Evans and wife of Buffalo, Iowa, gave what assistance they could as did also Herbert Wood of Bloomington, and Carrie Butler of Des Moines.

* * * *

The Tilman Hobson Evangelistic party held a Community Revival in Indio, California, in the Coachella Valley. This romantic valley is rapidly becoming one of the famous garden spots of the great West, where the desert is made to blossom like the rose. The grapefruit groves and the date gardens are among the very best in the world. Date growing is so important that the government has an experiment farm in which are found a variety of all the dates known. In addition to these delicious fruits, may be found numerous acres of "sweet" onions, carrots and other edibles. In close proximity to this wonderful valley is the Salton Sea, which is 298 feet below the sea level. From here the Evangelistic Party went for a revival, to Garden Grove, Orange County, California. The name of Garden Grove well represents the surrounding country, which is a veritable paradise of Valentia orange groves, and where "contented people reside in cozy vine-clad cottages." Paved highways and byways invite the motorist to zoom from the mountains to the peaceful Pacific Ocean along fields of fragrant flowers, and groves ladened with fruit of golden hue. The churches in these cities were greatly blessed by the revival and received a large number of members. After June 1, two or more of the Gospel Team will be available for gospel meetings in tent, tabernacle or church, either union or single church. Tilman Hobson, can be reached at 312 Cypress Ave., Pasadena, California.

* * * *

Vermilion Grove, Illinois, has been engaged in a quiet personal evangelism campaign for some weeks in the Academy and in the church, and when stock was taken on Easter morning it was found that there had been twenty-four conversions and renewals. Three of these entered the fellowship of the church on Easter morning. Others have expressed an intention of following later. In the evening of the same day, the Sunday School presented an Easter program to a house well filled. An Easter missionary offering was taken, which reached a total of over $250. This was sufficient to pay up all that was due on the missionary pledge for 1928-29. The young people's gospel teams which have been doing valiant service in the local meeting during the winter are now making trips to other meetings, and have made arrangements for four such trips, some of which have already been taken.

* * * *

The Friends Church at Des Moines, Iowa, of which Percy M. Thomas is pastor, conducted on Good Friday at the church what the Des Moines *Register* called a Religious Marathon when the New Testament was read in seventeen hours, sixty-eighty persons in all sharing consecutively in the reading. Twenty were present at 3 a. m. when the reading began and four members of the church remained throughout the day until the close at 7:45 p. m. Two hundred visitors came and went, making an average attendance during the whole time of about thirty. The youngest reader was fourteen and the oldest was seventy years of age. The pastor, his wife and four others are shown in a picture with open Bibles in their hands as when reading their assigned portion. The paper concludes, "This is the first continuous Bible reading ever held in the city." "The ceremony had the air of some medieval religious rite."

* * * *

An encouraging feature of the work at Monkton Ridge, Vermont, is the mid-week cottage prayer meeting. An interested group gathers each Wednesday evening in someone's home for prayer and Bible study. The pastor issues a number of questions taken from the volume "Know Your Bible," by Amos R. Wells, each week and these are answered

SPIRITUAL EXPERIENCES IN BUSINESS LIFE

BY W. V. MARSHBURN, M. D.

Handsomely bound in imitation leather; 27 short chapters. Contains remarkable answers to prayer; marvelous spiritual experiences; different methods of faith cure; God's plan for young people starting life's career, how to get it; The Christian's greatest need, how to get it. Preface by Tilman Hobson. Price, $1.00. Address Nicholson Printing Co., Richmond, Indiana.

by one or another the following week. By way of a change the pastor has invited members of the group to ask him Bible questions. On another occasion each person was requested to bring to the prayer meeting four or five "exceeding great and precious promises" with regard to faith. This method of sharing responsibility in the meeting has certainly stimulated interest and caused some to search the Scriptures with good results. The Ferrisburg Monthly Meeting has invited James Wild to serve another year as pastor, and this was approved by the Troy Conference of the Methodist Episcopal Church. The town of Monkton still retains three small rural churches under one pastor; two of the churches are Methodist, one Friends. And as each church prefers a Sunday morning service, James Wild starts at East Monkton 9 a.m., then gets to Monkton Ridge 10:15 a. m., and to Monkton Boro, 11:30 a. m. Last summer the young people of the three churches united in a Young People's League and held Sunday evening meetings.

* * * *

Prairie Center Meeting, in Hesper Quarterly Meeting, Kansas, has just held a good old-time revival meeting, with Cora Lee Norman of High Point, North Carolina, as evangelist. In supernatural ways the Lord answered prayer and held back rain and kept away those who were not needed until professing Christians made wrongs right and prayed clear through and touched God. Many found God, from boys and girls to old men, and some in consecrating all found the sanctifying power of God in the person of the Holy Spirit. It could not have been only good preaching, or any influence of man other than their faithfulness to God in prayer and in giving forth in a tender, firm way the messages only God could give till people realized it all as the power of God and not man speaking to their inmost being that secured such good results. Prairie Center will never be the same again and the pastors ask an interest in the prayers of all Friends interested in this meeting. They thank God he has one servant in the person of Cora Lee Norman who knows his voice and follows in his own time the path he points out to her. May he continue to lead her into the places feeling the need of an old-time revival meeting.

* * * *

A series of meetings was held, from March 10 to 31, at Haviland, Kansas, with Merle Huff of Muncie, Indiana, as evangelist. Results were not as had been expected in sinners being converted, but perhaps what was needed most was a deepening of the experience of many professed Christians. One feels assured that, when the church is where God can speak through and use her, the salvation of souls is inevitable. Never has the meeting witnessed greater faithfulness and untiring effort than was manifested by the evangelist as she spoke the unadulterated truth, exalted Jesus, gave recognition to the Holy Spirit, denounced sin and glorified holiness, and the members have been spurred to greater zeal and consecration to the cause of Christ. A mission study of "The Newest Africa" will continue for six weeks. Friends were deeply stirred by a letter from Jefferson W. Ford which gave a look behind the scenes. An entire day on Africa with the Chilsons is planned for April 23. A revival of missionary interest and concern in the entire Quarterly Meeting is the earnest hope of Haviland Meeting.

* * * *

The visit of Charles Sweet and his wife of Muncie, Indiana, to the Puget Sound country during Easter week was greatly appreciated by the Friends and friendly people of the northwest. He brought messages to the Seattle meeting on Friday evening and Sunday morning, and to Everett meeting on Sunday evening. They joined with more than 50,000 Seattlites for the sunrise Easter services in Volunteer Park.

BOOK REVIEWS

(Continued from page 295)

goyle-grotesque as in "Man," once or twice slipping into sentiment rather than emotion as in "Understanding," in almost all the poems the poet is finely adequate. She dreams her phantasies, too, without losing the human touch, the strong tang of earth. In such a poem as "Babies," or the poignant "A Negro," she feels deeply all social wrong and the inhumanity that makes countable millions mourn. Her heart feels with beautiful truth and delicacy, too, the warmth of human love. And especially fine is her ability to recapture all her own fine careless rapture in the incidental beauties of Nature, the multiform phases of the good green earth. Throughout the book, in whatever subject she treats, one feels in touch with a spirit that has not so much written poetry as lived poetry; a spirit so daintily exquisite and yet so whimsically real that it is as if some flower had turned Peter Pan.

One can well quote concerning the volume the words of Dunsany: "Come with me, ladies and gentlemen, who are in any wise weary of London: come with me: and those that tire at all of the world we know: for we have new worlds here." Here in these simple pages there is passport to the ancient and ever-new loveliness of earth—the golden thread that (William Blake told us) would, if we would only wind it up, lead us to "Heaven's gate set in Jerusalem's wall." Whoso has eyes to see—let him read!

E. MERRILL ROOT.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Now comes our young friend, John O'Hara Harte, who, after two or three years residence in America, seeks to enlighten us on the prohibition situation. (See his letter on the Correspondence and Comment page in this issue.) For once at least we find the Irish and the English in agreement! Despite the fact that John has been around considerably, we doubt whether he knows so much more about the situation than those who are religious workers and who live in sheltered college centers whom he is inclined to patronize. We are rather diverted at some of the "incontrovertible facts" which he presents and wonder how they appeal to our readers. Since we do not wish to do all the talking on this mooted subject we would encourage Friends to speak to some of the questions on which he delivers himself with such assurance. He may be right at that!

"TAUGHT TO THE TUNE OF A HICKORY STICK!"

John J. Haviland of Poughkeepsie, New York, has an old arithmetic written by Jacob Willetts of the old Nine Partners' Boarding School, which in the course of decades has evolved into Oakwood School. That Friend Willetts was a rhymster as well as a professor in "readin' and ritin' and 'rithmetic" is amply demonstrated in the following examples sent us by Friend Haviland:

"A horse in the midst of a meadow, suppose,
Made fast to a stake by a line from his nose;
How long must the line be, that feeding all 'round
Permits him to graze just an acre of ground?"

"When first the marriage knot was tied
Between my wife and me,
My age was to that of my bride,
As three times three to three.
But now, when ten and half ten years
We man and wife have been,
Her age to mine exactly bears,
As eight is to sixteen;
Now tell, I pray, from what I've said,
What were our ages when we wed?"

We are glad that what little arithmetic we were able to absorb was not thus veneered. We have always loved horses and are loyal to the institution of marriage, but we shudder at what might have been the result had our teachers at-

tempted to camouflage cordially hated arithmetic problems with a glamour of romance.

NATURALLY, WE APPROVE

An enthusiastic California subscriber writes in to suggest that we get each local meeting to subscribe for enough copies of THE AMERICAN FRIEND so that the head of each family in its membership would have the paper included in their church subscription. He speaks of the increased interest which would be aroused if each member had the paper coming to him regularly. This is a fine idea which one or two meetings have already put into effect. Why not? When a man joins a service club or a fraternal society his dues are made to include the official paper of the organization. Automatically he becomes a subscriber. This is a part of his loyalty to his club. Should a man's loyalty to his church be any less?

Our correspondent makes another suggestion worth considering. He finds our local meeting directory, to be found on the last page of the paper, wholly inadequate. He thinks that each city meeting should have a standing notice in the directory so that when any Friend contemplates a visit in another city he may find, by looking at THE AMERICAN FRIEND, whether he may have the privilege of attending a Friends meeting there, and where and when.

THIS IS FINE WORK

From time to time within the past several weeks we have listed the names of our faithful agents who have sent in new subscriptions to the paper. At this time we desire to give special recognition to those who have sent in five or more subscriptions. In doing so we would call attention to the fact that some are agents in small meetings in which prospects for many new subscribers would not be thought to be good. It shows that where there's a will there's a way. This for the encouragement of our agents everywhere. Here is our honor roll:

Martilia Cox, Long Beach, Cal..... 10
Women's Missionary Union, Wichita, Kans. 10
May Hunt, Oskaloosa, Iowa..... 9
Mrs. Dale Alexander's Class, Indianapolis 9
Anna Jane Maris, Paoli, Ind. 7
Mary H. Lewis, Pasadena, Cal..... 7
Mrs. Orlando Addison, Greenfield, Ind. 6
Ruth Mendenhall, Greensboro, N. C. 6
Mrs. Ada Brown, Russiaville, Ind. R. R. 6
Guy Solt, Central City, Nebr..... 5
Mrs. Harry Roberts, Allen, Nebr.... 5
James Mackersie, Brooklyn, N. Y... 5
Mrs. Bert Thornburg, Union City, Ind. 5
Etta Fisher, Berkeley, Cal..... 5

And now we list new subscriptions not hitherto credited. Agents and Friends sending in subscriptions for the first time:

Murray Taylor, Dublin, Ind..... 2
Alvin Hoskins, Newton, Iowa..... 1
Mattie M. Hadley, New Providence, Iowa 1
Charles L. Wooten, McCloud, Okla... 1
Anna Pickrell, Newton, Kans..... 2
Alice Telfair, Sabina, Ohio..... 1

Additional subscriptions sent in by agents since March 21st issue:

Martilia Cox, Long Beach, Cal..... 1
M. P. Elliott, Newberg, Ore..... 1
Women's Missionary Union, Wichita, Kans. 1
Mary Lewis, Pasadena, Cal. 2
May Hunt, Oskaloosa, Iowa..... 2
Nettie Ladd, Sabina, Ohio..... 2
Etta Fisher, Berkeley, Cal. 1
W. Glenn Roberts, Brooklyn, N. Y... 1
Mrs. Edna Burkett, Xenia, Ohio..... 1
Fannie E. Mills, Alhambra, Cal..... 1

MARRIAGES

INGRAM-ELLIS—At Des Moines, Iowa, March 16, 1929, Leona Ellis and Chester Ingram. Percy M. Thomas, minister.

DEATHS

ANDREWS—At her home in Goldsboro, North Carolina, March 9, 1929, where she had lived all her life, Anna Andrews, wife of I. P. Andrews, in her seventy-second year. She was a faithful member of Goldsboro Friends Church, one who knew how to pray and loved the family altar as also the times of public worship. The husband, two sons and three daughters survive her. The funeral service, in charge of Tennyson Lewis, was largely attended.

CHAMBERS—At his home in Damascus, Ohio, January 12, 1929, Valentine M. Chambers, in his seventy-sixth year. He was a member and elder of Damascus Monthly Meeting of Friends.

DAVIS—At her home in Fairmount, Indiana, March 24, 1929, Eliza, wife of W. Frank Davis, aged 82 years. She had been a member of the Friends Meeting most of her life, which has been spent about Fairmount. She is survived by her husband, a son and three daughters.

MANN—At his home in Fairmount, Indiana, March 30, 1929, John Mann, son of William and Laura Mann, aged 23 years For over two years he had a serious case of tuberculosis. He was a good young man and gave his heart to God a few weeks before he passed away.

The American Friend
Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

HOUSE FOR SALE

For Sale, or will rent. Seven roomed, fully furnished Mountain Home. Vicinity of Longs Peak and Estes Park. Three bedrooms, Symons Beds. Pump with spring water in kitchen. Large screened in porches. Wonderful home for family of friends. Alfred Young, 4020 West 50th Ave., Denver, Colo.

HOW MUCH LIFE INSURANCE DOES A MAN REALLY NEED?

HOW MUCH DO YOU NEED? HAVE YOU ENOUGH? TOO MUCH?

"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

PROVIDENT MUTUAL LIFE INSURANCE CO. OF PHILADELPHIA